# The <br> sabbath <br> Recorder. 

EDITED BI GEO. B. UTTER AND THOS. B. BROWN

| Sonthatly |  |  |  |  | members of this tribe are not permiwe pose of their eatitios, either by git or tota- |
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| CONTINUING OBLIGATION OF THE SEV ENTH DAY: <br> BY James A szag. |  |  |  |  |  |
|  | Inquiry we.pointefto other of these Festival Inquiry we.poie Saibaths, the" very appointments of which | $\left.\right\|_{\text {war }} ^{\text {was }}$ | ed. As recently as 1848 , this aet was fully considered by the Supreme Court of this | perform that which their oath of office imposes on them, that is, the strict enforcemen | The following is the order in which succeasion to property is regulated:-1st, Sonis's, \&dly |
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| Connecied with and dependent upon the argument attempted to be drawn from Christ' |  |  |  |  |  |
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| resurrection, is another, advanced with the same design, from a supposition that the re- |  |  |  |  |  |
|  |  |  |  |  | for her to resigit to bim a care of her dower. |
| markable outpouring of the Holy Spirit upon the disciples of Christ, affer His ascension, |  |  |  |  | FA |
| took place on that day. We do not undervalue the testimony to the Saviour's glory im. |  |  |  |  |  |
| plied in this.the fulfillment of "the promise of <br> the Father." But the argument thus founded on |  |  |  |  | but trifles light as air make and mar our for- |
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| it would obviously be untenable, even if the evidence of the alledged fact were complete. |  |  |  |  |  |
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| There is, however, no warrant even for the allegation. The idea of Pentecost's having |  |  |  |  |  |
| been upon the first day of the week is, confessedly, based upon the assumption of our |  |  |  |  |  |
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| Lord's ressurrection having taken place upon that day; and the evidence even of this we have found to be defective, and might there |  |  |  |  |  |
|  |  |  |  | "THE death of the infants." |  |
| have found to be defective, and might therefore postpone consideration of the argument |  |  |  |  |  |
| itself until the foundation on which it rests were strengthened by its friends. As, however, it is constantly appealed to by many of |  |  |  |  |  |
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| those who advocate a change of the Sabbath, as confrmatory of their views, we shall farther examino the Scripture testimony in re- |  |  |  |  |  |
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| gard to the event. It is thus recorded in the Book of Acts :- |  |  |  |  |  |
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| This is the entire statement to which reference is so uften made as an auxiliary proof |  |  |  | He karatte jews. |  |
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| that the Sabbath has been changed from the seventh to the first day of the week. The |  |  |  |  |  |
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| frrst and most obvious reply to this aserrion |  |  |  |  |  |
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| the important event which now took place upon it, that honor is not stated or implied |  |  |  |  |  |
| arise from its being either the first or the seventh day. It must belong to it merely as "the |  |  |  |  |  |
|  |  | In Philadelphia, June |  |  |  |
| day of Pentecost"一which, it is here stated, had fully come. |  | of taeerns on Sunday, to the constables and |  |  |  |
| This Feast, at the conclusion of harvest, when the offering of the second dirst-fivits was ${ }_{1}$ presented |  |  |  |  |  |
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| at the end of the age, when the angel-reapers shall gather Jehoval's wheat into His garner -when the righteous shall shine forth in the |  |  |  |  |  |
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| kingdom of their Father. It was, therefrie, <br> also called "tho, Feast of harvest $;$ " while, |  |  |  |  |  |
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| the same period by days, it is also called "Pentecost," from the Greek word signifying |  |  |  |  |  |
|  completed. We have already endeavored to |  |  | $\mathrm{ta}_{1}$ |  |  |
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| show that the day of first-fruits was the 16 th of, the month Nisan, or thijrd day of unleaven ed bread, and that, consequently, the day of |  |  |  |  |  |
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| Pentecost, the fiftieth from it, would fall in different years on different days of the week- |  |  |  |  |  |
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| Pentecost were dependent, beingen the 14 th day of that month, must have fallen on differ- |  |  |  |  |  |
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| ent days of the week in different years. The view thus taken does indeed presup |  |  |  |  |  |
| pose that "the Sabbath" which,over institution immediately succieds the day on which the lamb was slain, and immediate |  |  |  |  |  |
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| to be the true meaning. The chapter containing the full account of all Ihree, in the |  |  |  |  |  |
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| wordn: "And the Lord spake unto Moses, aaying, Speak unto the children of Israel, and cying, Speak Co Feasts of |  |  |  |  |  |
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| Lord, which ye shall proclaim to be holy convocations, even these are my Feasts: Six days | Sa | an |  |  |  |
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| Shall work be done\% but the seventh day is |  |  |  |  |  |
| shall do no work therein; ; ${ }^{\text {a }}$ s the " L of the Lord, in all your dwellings. Lever.$\times x \times i t i=1-3$. Here, then, of all "the Feasts of |  |  |  |  |  |
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|  convocation,", stands firt "the seventh day |  |  |  |  |  |
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| over it stands not alon ; it it followed byother "Feadtiof of the Lord, iven holy coniocat |  |  |  |  |  |
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| tions." Immediaiely after the verses just quited, is the institution of the three annual |  |  |  |  |  |
| Thenest, ind hed treat day of Aronement |  |  |  |  |  |
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| Foents of the Lord, even holy convoratione |  |  |  |  |  |
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argument with those who reprove then
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THE SABBA'TH RECORDER, JULY 1, 1852


